

The Christian Sun.

State Library

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

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GREENSBORO N. C., WEDNESDAY, MARCH 9, 1910. VOLUME LXII. NUMBER 10.

EDITORIAL COMMENT.

Driven to Falsehood.—The tactics employed by the advocates of the open saloon are enough of themselves to disgust any one who really cares for truth, sobriety and order. The facts being no longer with them, they resort not only to skilful manipulation of figures, but to open and glaring falsehood. For instance, The Boston American, an avowed saloon advocate quotes in this fashion: "The result, in one month, is as follows:

"In October, 1909, the people drank less beer by 200,000 barrels than they drank in the same month in 1908.

"In October, 1909, the people of the United States drank more ardent spirits—whisky, gin, brandy, etc.—by 1,500,000 barrels—than they did in October, 1908.

"In a hundred gallons of beer you get three gallons of pure alcohol on the average.

In a hundred gallons of spirituous liquors you get fifty gallons of alcohol.

"The decrease of 200,000 barrels in the consumption of beer and the increase of 1,500,000 barrels in the consumption of whisky and the other poisonous spirits are due absolutely to the prohibition movement, and this cannot be denied."

Now if prohibition has actually increased the consumption of whiskey, what on earth are the brewers of whiskey raving so furiously about? Why manipulate figures and actually print falsehoods about them, as in the above? The Homiletic Review says the above is not only a fable but a well-told falsehood. Commenting further The Review lays bare the situation thus:

"This newspaper skilfully informs its readers that this is not guesswork, because the United States Government 'keeps absolute track of the brewing and distilling industries.' So they do, but this newspaper did not get any such figures from any report of any department of the government. The latest annual report of the Commissioner of Internal Revenue shows a slight increase in the production of whiskey over a year ago, but it shows a production of thirty-five million gallons less than two

years ago, except the last previous revenue year, the smallest production since 1902. The withdrawals for consumption, however, which is the real index of whiskey-drinking, is about five million gallons less than by the report of 1908, and about twenty million gallons less than for 1907."

Preachers Needed.—The New York Christian Advocate quotes Bishop Anderson of the Episcopal Church as saying that there are forty hamlets and villages, to his own knowledge, with populations varying from two hundred to eight hundred in southern Illinois without a church of any kind. That being true, Southern Illinois is a field for missionary labor. "Yet" quoting Bishop Anderson further, "these people are called Christian. The heathen Mohammedan worships once a day and never drinks: these Christians, so called, drink daily and never worship." Verily here is a field for missionary endeavor.

One Dollar Fine.—The framers of the statute law of North Carolina either depended upon the moral sentiment of the people to observe the Sabbath inviolate, or they themselves had little regard for the sanctity of the day. We incline to the former view since the money consideration against violating the Sabbath is practically nothing. Section 2836 (revisal of 1909) of the Labor Laws of the State reads in this strange style:

"On the Lord's day, commonly called Sunday, no tradesman, artificer, planter, laborer, or other person, shall, upon land or water do or exercise any labor, business or work, of his ordinary calling, works of necessity and charity alone excepted, nor employ himself in hunting, fishing or fowling, nor use any game, sport or play, upon pain that every person so offending being of the age of fourteen years and upwards, shall forfeit and pay one dollar."

Now we are wondering why the fathers made it a fine of one dollar to work, fish, fowl or hunt in this good commonwealth on the Sabbath? It is certainly not the fear of the fine that saves our Sabbath. A higher consideration makes the day sacred and inviolate. He who created man and

beast and appointed that they should toil and labor knew that it was best, in the light of divine and human economy, that they rest one day in seven. That man does not live who can do and make as much by toiling seven days in the week as he can by toiling six and resting one. The Creator so ordained.

"Soured."—There occurred a fearful tragedy in North Carolina last week, the outcome of which is one man killed, two others seriously wounded, and a fourth is in the penitentiary with the likelihood of having to pay the extreme penalty for his rash deed. Without warning the latter, accosting a lawyer relative to an unanswered letter, shot him down, then shot the man who had remonstrated, and then shot to death the brave officer who was close at hand and who would have made the arrest. It was a dastardly deed and without the first show of justification. The only provocation known or presented is that the lawyer had failed to answer an altogether unimportant letter. The writer of the insignificant epistle had simply brooded over an imaginary injury till it drove him to madness, then desperation. He had allowed his ills, almost entirely imaginary and wholly without foundation in fact, to prey upon his mind until he became "soured." There seems no other explanation of the cruel tragedy.

It is dangerous and deadly to allow oneself to become "soured." If you wish to bring forth a whole drove of unmanageable ills, troubles and difficulties, "brood" over wrongs, real or imaginary, and you will certainly hatch them out. Brooding always produces fever and fever fires the mind as well as the body. All food quickly sours in a fevered body. For one to become sour means, as with a hen on the nest that one has been brooding till fever is produced. Tragedy ensues from a fevered brain.

"Whatsoever things are honest, whatsoever things are true, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." That is life and that is safety. But to think on their opposites is danger and is death. Don't brood. Don't get "sour."

FROM THE FIELD.

Smithwood.

We have held four services at Smithwood since Conference. Our appointment here is on the second Sunday in each month at 11 A.M. At our last appointment, the weather was very cold, some snow and hail on the ground, but we had a splendid congregation and a pleasant service. This church is in very good condition, and is starting off with this year's work very nicely. It has a splendid Sunday school, one that has not been killed, so far, by the cold wintry blasts.

My work here has been very pleasant so far. They are pleasant people to serve and be among, and we are praying that much good may be accomplished here this year. Rev. S. B. Klapp is to hold our first quarterly meeting here on Saturday before the second Sunday in March.

Shady Grove.

I have held two services here since Conference, and Rev. S. B. Klapp has held one, at which service he held our quarterly conference for us.

Congregations have been small at the services, owing to the fact that on the morning of the first service it was snowing, and on the morning of the second it was sleeting. However, we are starting off very nicely, and I feel encouraged. We have some splendid people at Shady Grove.

Ether.

In connection with our work at Shady Grove, in the evening of the same day that I preach at Shady Grove, which is every third Sunday, I preach at Ether, and by the way, Ether is the place where we will soon be worshiping in a new Christian church (not a Disciples church.) The work on this new building is moving on very nicely, and methinks when the weather settles it will soon be completed. Our good brethren and sisters at Ether are determined to have a Christian church, and are making a sacrifice to build it. Sun reader, can't you respond to the appeal made by Bro. Klapp and published in The Sun a few weeks ago, by sending even a small contribution to help these deserving people at Ether?

Brother Editor, this is my first work as pastor, and I must say that it is indeed pleasant to wait upon the Lord and do His bidding.

Yours in Christ,

J. F. Morgan.

Bethlehem This Time.

On March 2nd a phone message informed me that we would have company to dinner, and about twelve o'clock

Bro. F. R. Shepherd drove up in a two-horse spring wagon loaded with a variety of good things, sent by my Bethlehem congregaiton. The following was contributed: H. D. Gilliam, sack of meal; L. D. Rippey, sack of corn; J. H. Gilliam, I. N. W. Garrison, Hub Milling Co., Jno. T. Kernodle and W. H. Gilliam, each a 48 lb. sack of flour; Mrs. F. R. Shepherd, bucket of kraut; J. A. Wagoner, Mrs. D. F. Kernodle and F. R. Shepherd each a nice ham; Mrs. J. M. Smith and Mrs. R. A. Thompson, dress pattern; C. M. McCray and J. M. Evans each a lot of sugar; Mrs. J. A. Gilliam, coffee and canned fruit; Mrs. R. V. Moore, preserves; W. H. King, coffee; Mrs. R. A. Thompson, peck green apples; J. H. Amos, can of pears; Mrs. L. D. Rippey, soda; Mrs. H. O. Keck, soda and pepper; A. T. Gilliam, dried peaches; Mrs. Nancy Garrison, preserves and lard; D. W. Kernodle, 2 pairs hose and 4 pairs socks; Mrs. Nannie Simpson, package rice; added to this in cash, L. L. Kernodle, \$1.00, Riley Sutton and wife, \$2.50; D. D. Sutton and wife, \$.75, Margaret Wilkins, \$1.00, J. J. Hughes \$.25; Ladies Aid Society, \$2.00; Mrs. Anna Faucette, 25c., Mrs. Mollie Sockwell, 50c., Mrs. Emma Sockwell, 50c., Wm. Barber, 25c., John T. Kernodle \$1. Total in provisions, \$34.86; in cash, \$10. May the Giver of all good richly reward these kind friends. Thanks to all, and may their pastor ever prove to be worthy of their love and confidence. Bro. J. H. Wilkins recently added to the donation from Union church a nice ham and Mrs. E. A. Trolinger \$5.00 in cash. I am truly grateful to these friends for their great kindness. My wife joins me in expressing thanks to these dear friends.

The tie that binds a pastor to his people is greatly strengthened by such evidences of appreciation. Neither my tongue nor my pen can find words to express the deep emotions of my heart which have been stirred by the tokens of esteem which my friends have shown by their liberal donations. Deeper devotion and better service in the Master's cause must be the result.

Affectionately,

J. W. Holt, pastor.

EASTERN VA. PRIMARY UNION.

Primary Union Aim—Teaching the children to know God's word, and inciting within them a holy desire to **live by no other standard.**

With faces turned toward this lofty goal, the official co-workers in the Dept. of Primary Union. E. Va. S. S. Convention, constitute a force combining the elements of both "leadership" and

"pushership," leading those who are already awake to the possibilities of the great work and ambitious for its development, and pushing those who are inert and too slow to get their Sunday schools (this is mainly for Supts. and pastors) to elect a primary Supt.

Brethren, that first step—the call made by the Dept. of Primary Union for the election of primary Supts.—form the only door by which we can get into the individual school. Will you open to us? We have force, but we must have something else before that can be applied. We must have some expression of your sympathy with the work we are trying to promote, and of your willingness to co-operate in the movement, even if we have to visit your school, **uninvited, and stay till we get what we are asking for.**

Is not the Primary Union Aim worthy of your assistance? Is outline of study, comprising five memory tests, in attractive, printed in leaflet form for distribution among the children, and the incentive to faithful work such that we we need only a little more enthusiasm among the grown-ups, to get all the children from four or five to ten years of age, in the E. Va. Convention eager to learn these scripture texts?

A printed letter has been prepared by the Committee and placed in the hands of primary Supts. which gives all the information needed as to the methods of following this work with the class. We need only to get as many of the primary children as are willing and want to do so (and all will want if they understand the plan) to enroll for this study, then at such times as may be fixed upon, have the children recite the tests, and drill them in the general knowledge and points of interest concerning each passage.

Let the children know that we are drilling them for a purpose—that, by and by, when we have taught and trained them, and told them about these things from Sunday to Sunday, we may want to ask some questions and have them tell us some thing.

Will it not be worth all the effort we can make from now to July first, if that effort shall result in five or six hundred children engaged not only in memorizing scripture texts, but getting the thought of those texts so impressed upon their hearts and minds as to become the ruling incentive in their future lives, and probably several hundred of those children applying to the Convention, through the respective primary Supts. for certificates upon the merits set forth in the plan adopted by the Department?

We shall confidently expect Supts. and

Pastors to encourage their school, and, if necessary, take the lead in this movement, that at our next Convention we may be able to report every school doing actual work in the line of Primary Union.

Mrs. J. J. Lincoln, Genl. Supt.

EVER LEARNING MORE ABOUT HIM.

Many things have been locked up for ages—down deep in the earth and sea, and high up through unlimited space are things to be discovered, and submitted to the investigation of science. New modes of thought and action concerning these things will be developed and brought out in the clear light of reason and revelation. Through science God is revealing many wonderful and admirable things, and we look with rapture and delight upon them until we feel happy with the privilege of searching after Him. True meanings have been sealed up from the beginning of time, and there are those who have sought for and found the key of knowledge to unlock the rich store house which was erected in the creation of the world. There are keys to unlock every thing which is bolted with mystery if we can find them. The world has tried hard and long to find the right keys, and learn more about its Author, but life is too short to see and know it all. Each generation learns from the one which preceded, and becomes wiser by the investigation and experience of others. There are many in every age who are not hindered nor discouraged in the pursuit of knowledge, because they spare no time nor means in searching for the truth. The flashlight is busy playing in the darkness and searching for the hidden keys.

The starry realms look more beautiful as we understand more about them, and as some of the keys have been found many of the doors have been unlocked and we have been permitted to enter the halls of science and silently commune with God. Astronomy is a profoundly interesting study. It is so even to the most casual observer, but how much more to him who understands it and knows how to tell the time of the moving worlds, their distance, velocity, and size. Amazed with such great things, how delighted he must be; and these splendid thoughts and helpful contemplations ought to draw him nearer to God. Just look at the north star at his polar station shining on, for so many centuries, with his pale and steady light as a faithful sentinel of the night. Fixed there at the creation of worlds

and lights as a beacon for this and other admiring worlds. Many a one has looked at it wondering what it was, and desiring to know more of it at its distant northern station. Unmoved like the other stars it stands in the same place. Meteors, stars, comets and suns have come and gone, and falling sparks from other far distant worlds have been seen; bright morning and evening stars have appeared with a beautiful attraction, but the old north star shines all through the night, and may be seen when others have gone down. It has gladdened the hearts of many a traveler on land and on sea as he looked at the unerring guide to help him on the way. To understand more about this stationary star would be a delightful pleasure to multitudes of star gazers who have long looked at it with wonder and admiration. But to know it was made by Him who makes all things to serve a purpose gives some satisfaction and lends a charm to our limited investigation of these profound works made by His own hands.

Every year science finds the key to many locked subjects, unlocks the door, enters in and brings to light much which had been folded up in the creation. There is such a pleasing variety in the vastness and greatness of God's conception. For centuries men have been searching for the north pole, and now that its discovery has been made, and they were permitted to go where the foot of man had never walked, nor where his eye ever saw—they are rejoicing over their success. Now let the people everywhere, with fresh inspiration, praise God from whom all blessings flow, until the world shall discover and realize more of the goodness of God.

Other stars change their relative positions, but the north star never changes—never rises nor sets. If some astronomer would tell us why, it would be surprising and welcome information. Some one may yet find the cause and tell it to them who are interested. For some purpose the great Builder of worlds made this strange, immovable star and placed it high up above so many other beautiful ones that course in boundless space.

Some labored in the literary, scientific, and religious world who have been called stars of the first magnitude. They gleamed with much attraction and admiration for a time, but some of them soon went down to rise no more. Either went down in early death, or in the dark, stormy night of temptation. There were others in very high and responsible positions who went down fast as a falling meteor. But it is encouraging to

know that there are others faithful and strong who may be compared with the steady north star. While others have fallen out and gone, they are still standing on the everlasting promises of God, and are in the front line of duty.

J. T. Kitchen.

Windsor, Va.

BRAINS AND ENERGY.

[For Boys.]

Mr. Tilton, of Tilton, N. H., in whose honor the name of Sanbornton Bridge gave place to that of Tilton, told Dr. Rees, in his palace of a home, that if he had known how to play cards when in California he would not have been worth a dollar. He said: "The men with me knew how to play, saw the cards and the gold; they said: 'I can play as well as the men in the West,' and they lost their money, and friends had to send the money to bring them back home. I wish you would say, when speaking to an audience of men especially, I believe it is better if a man does not know one card from another, for card-playing has been such an injury to so large a number." Dr. Rees told this one night to a large audience, and added: "I remember that the next morning the president of one of our railroads said: 'You hit me hard last night. Didn't you know I was superintendent of the Baptist Sunday school? Well, I went home and said to my wife: 'Where are the cards?' She said she did not know. My little boy said: 'I know where they are; they are up in the nursery.' I turned on the light and said: 'You go up and get them, my boy.' I threw them into the furnace, and I want you to know that as long as I have anything to say there will be no more card-playing in my home.'"

Many times the writer of this note has sat in a railway car and seen men passing along endeavoring to get some one to make up four for the purpose of a game in the smoking car. Once we heard one answer, "I do not know how to play." The quick response was, "We'll teach you." Many a boy has been ruined by accepting such invitations.—N. Y. Christian Advocate.

—Ex-Senator "Tom" Platt, of New York, died in New York Sunday p.m. March 6th. Mr. Platt was a leading figure in the political life of his State many years, but left a record not altogether savory. He was 77, a man of intellectual acumen, and a schemer rather than a public speaker.

NOTES AND PERSONALS.

—Kwitcheerkieken!—Arkansas Baptist.

—Here is a wish that is to the point: "I wish the real calls of the cause of God could reach the ear drums of all our brethren who have money that belongs to Him.—Rev. J. B. Weston, D.D., Defiance, Ohio.

—"Do you believe the Bible?" asked a learned skeptic of a plain blacksmith. "Yes, sir," was the reply. "Why do you believe it?" he asked. "I am acquainted with the author," was the convincing answer.—Southern Presbyterian.

—Dr. R. A. Torrey, the noted evangelist, is in a series of meetings at Wilmington, beginning March 6 and to continue as interest justifies. Here is devoutly hoping that Wilmington will have a great revival.

—Ground was broken for our new church building at Winchester, Va., on Feb. 9, pastor Walters writes. The work moves along well there. The Sun is to carry a cut of the building, and an account of the work there, in an early issue.

—Many counties in this State, and we presume in other States, are taking hold of the Laymen's Missionary Movement and are holding meetings, perfecting organizations and making a house to house canvass in behalf of missions. This is a movement.

—We sincerely trust that many Christian Sun readers are planning to attend the World's Sunday School Convention at Washington, D. C., May 19-24. It is announced that fifty-one different countries of the world will be represented. It will be a great and notable gathering.

—Pastor Howsare sends us copies of "Temple Echoes," a four-page leaflet carrying announcements of Sunday and week days services, and other notes of interest in connection with the Norfolk Memorial Temple. Judging from program and announcements Bro. Howsare does not eat idle bread.

—We have had an invitation to take a day off, go down and help Bro. J. W. Holt enjoy the fat of the land. I hereby accept, on condition that Editor Crowson of The News is not to be allowed to come anear. (Crowson envies preachers when they are pounded; we rejoice with them.) Those Bethlehem people did remember their beloved and faithful pastor in royal fashion, as Bro. Holt's letter in another column shows.

—Mr. DeRoy R. Fonville, of Burlington, who graduated at Elon College with honors and who has since studied law and graduated with distinction at the University of Virginia, has located for the practice of law at Charlotte, N. C.

Mr. Fonville is a man of brain, character and energy and will no doubt meet with success in his profession. And there is no better town in the State than Charlotte.

—We now have in a neatly printed and substantially bound pamphlet form of 39 pages, "The Destiny of Nations," Studies in the Book of Amos, being four lectures before the Eastern Va. Conference at Franklin, Va., Nov. 2-5, 1909, by Rev. W. W. Staley, D.D. The pamphlets are published with the compliments of The Christian Sun, Elon College, N. C., and are for free distribution. It is a fine series of papers, ably thought out and well written. If sent by mail postage should be sent us, say at the rate of 6 cents per dozen copies.

—Our Rosemont Church, near South Norfolk, Va., loses a valuable and loyal member in the death of Bro. B. F. Gibson which sad event is told of in our obituary columns. Bro. Gibson was a good man and highly esteemed by a large circle of friends and acquaintances. His bereaved wife, one of the truest and most devoted Christian women in all our acquaintance, and the three children, Harry, C. L. and Mrs. Alice Mills, all share our deep sympathy in their sorrow.

—Besides being a busy and successful preacher and pastor, Rev. J. W. Patton ranks high in the Masonic order is a State lecturer, and has more calls for time and lecturing than he can give. He has just completed a course of lectures to the Masons of Durham, a course covering nearly or quite two weeks. Bro. Patton is regarded as one of the brightest of Masons and is highly esteemed in the order by reason of the excellent work he is doing.

NORFOLK LETTER.

The Home Department of the Third Church Sunday school, under the efficient leadership of Sister Pitt, has already enrolled 22 members. The Cradle Roll has now 16 names.

At the preaching service in the afternoon Rev. M. L. Bryant of the Main St. church was present, participated in the service and assisted in the communion service.

The Temple Sunday school reports a good day—had 15 new scholars. Their school now numbers, including all its departments, 342. Their C. E. Meeting under the leadership of Bro. J. H. Blanchard, at a consecration service last evening, is reported as being unusually good. Mrs. McKinney has entirely recovered from her recent attack of the grip.

The local ministers held their regular

meeting this morning with Rev. J. W. Harrell in Portsmouth.

I learn that the South Norfolk church has organized a home department in its Sunday school.

Bro. Bryant received two members by certificate last night. He is planning to preach a series of fifteen sermons on the "Fundamental Doctrines of the Bible." They follow:

Concerning God.

March 6—His Being—(a) Attributes (b) the Trinity.

March 13—His Works—(a) Creation (b) Providence (c) Angels.

March 20—Concerning Man—(a) Created (b) Common Origin (c) Offspring of God (d) Under Law, etc.

March 27—Special Easter Service.

April 3—Concerning Sin—(a) Its Nature (b) Its Extent and Penalty.

April 10—The Person of the Redeemer—(a) Truly God (b) Truly Man (c) Truly God and Man.

April 17—The Work of the Redeemer—as Priest, Prophet, and King.

April 24—The Work of the Holy Spirit in Redemption.

May 1—The Union Between Christ and the Believer.

May 8—Related Doctrines in Redemption.

May 15—The Union Between Believers: the Church and its Institutions.

May 22—Death and the State of the Soul After Death.

May 29—The Resurrection.

June 5—The Second Advent and the General Judgment.

June 12—Heaven and Hell.

The Portsmouth Sunday school's contest for new members is beginning to bear fruit. They had 15 new scholars yesterday—142 present in the school. Large congregations both morning and evening. They expect to get in the Sunday school room of their new church on Easter Sunday.

I learn that it has been practically decided to invite the E. Va. Sunday school Convention to meet in Norfolk for its next session, with the Memorial Temple. J. W. Manning.

NO CHANGE WHATEVER.

To the Brethren of the Southern Christian Convention:

A few days ago, after the literature which I am sending out in behalf of the Foreign Mission offering had been mailed, I discovered that coin envelopes, remittance blanks, and all had been sent to the ministers of the South just as they had to other ministers of the denomination. That was due to some confusion in filling the stamped and addressed envelopes. While I wish to have

the brethren of the Southern Christian Convention receive all possible information about our foreign missionary work, I also wish to have it understood that my literature is not intended to interfere in any way with the time and method of gathering foreign mission funds in the South. Kindly overlook my blunders.

Sincerely yours,
M. T. Morrill.

NEWS ITEMS.

—An All-Russian Anti-Tuberculosis Association has been formed, with headquarters at Moscow.

—It is estimated that Mr. Carnegie has given away \$162,000,000 and that Mr. Rockefeller has given \$131,000,000.

—A bill in the upper house of the Virginia legislature to allow a vote on prohibition for that State was killed by a vote of 26 to 13 March 4.

—According to the statement of a Greek pastor of Lowell, Mass., sixty per cent. of the large Greek population living in that city are afflicted with tuberculosis.

—Federal meat inspectors have shown that two per cent. of the 56,000,000 hogs in this country a year ago, and valued then at \$339,000,000, are affected with tuberculosis.

—Dr. Louis Klopsch, editor of The Christian Herald and one of the best known publicists in this country, died at a New York hospital March 6.

—Tulane University, New Orleans, is to confer the degree of LL.D. on Rev. J. C. Kilgo, President of Trinity College, Durham, N.C., President W. W. Finley on the Southern Ry., and John Barrett, the diplomat.

—Four-fifths of the population of Jerusalem are Jews. Bethlehem, Nazareth, and Gaza, which a few years ago were closed to the Jews, are now being built up again with Jewish dwellings and synagogues. Persia and Russia are pouring thousands of Jews constantly into the ancient home of the race.

—A dispatch from Cleveland, Ohio, March 2nd, states:

“At least 4,000 people are homeless in Ohio as a result of the flood which continues to devastate the State. Numerous plants have been forced to close down and hundreds of men and women are out of work. The material damage is estimated at over \$1,000,000.

“The Licking and Muskingum rivers have passed their record of 1898, at Zanesville and are still rising. If there is no abatement of the waters before morning it is stated that the waterworks and power plants will be forced to close

and this will mean the shutting down of all the large commercial plants in that town. Over nine hundred people are being fed by the city authorities.”

—A bill was introduced in Congress March 2 to incorporate “The Rockefeller Foundation.” The purpose of this organization is to enable Mr. Rockefeller to give away his money for the benefit, in the best way, of helping humanity along any lines the Foundation may deem proper. The dispatch states:

“The Rockefeller Foundation will be authorized to receive and dispense gifts of money other than those obtained from the original endowments, the amount of which has not been fixed.

“The scope of the foundation is very broad, although embraced in a very short section of the bill. This section reads:

“That the object of the said corporation shall be to promote the well-being and to advance the civilization of the people of the United States and its Territories and possessions and of foreign lands in the acquisition and dissemination of knowledge; in the prevention and relief of suffering and in the promotion of any and all of the elements of human progress.”

—The Twenty-third Annual Report of the Department of Labor and Printing of the State of North Carolina has been issued from the office of Commissioner M. L. Shipman.

The chapters of the report cover, as usual, farms and farm labor, wages of farm hands and cost of production of farm products, condition of the trades, miscellaneous factories and industries, cotton, woolen and silk mills, furniture factories, newspaper statistics, and railroad employes and wages.

In addition to this, there has been added a classified list of factories, the labor laws of the State, and a resume of the reports issued for the past ten years, and other interesting information.

In keeping with the advance in every other line of business, the newspapers and institutional publications show an increase for the year of eight in number, and of 137,242 in circulation. Then follows a list of papers, with names of editors, proprietors, circulation, etc.

Taken all in all, the publication represents a deal of crystallized information, evidencing a lot of patient and careful work.

—Relative to the inroads medical science is making into the realm of the deadly disease, Florida Health Notes comments:

Tuberculosis is a preventable disease and must be prevented.

A hundred years ago the most formidable disease on the face of the earth

was smallpox. That has been almost wiped out of existence.

Twenty-five years ago yellow fever hung like a pall over every Southern home. That has gone with smallpox.

A generation ago diphtheria stood like a two-edged sword, suspended over every child. That has gone with smallpox and yellow fever.

A generation ago lockjaw and hydrophobia defied human skill. Now they have taken their place among the prevented diseases.

Tuberculosis kills more people and costs more money than all other communicable diseases combined, and it, too, is a preventable disease.

But it will take a combined effort on the part of the entire people to prevent it.—Florida Health Notes.

It is planned that on April 24th tuberculosis sermons shall be preached in all the churches of the country. Literature will be distributed to members of the congregations, and in every way an effort will be made to teach that tuberculosis is a dangerous disease and that it can be prevented and cured.

Clergymen who desire to obtain additional information in regard to tuberculosis will be able to secure literature from state and local anti-tuberculosis associations and boards of health, as well as from the National Association, 105 E. 22nd St., New York.

—John D. Rockefeller, Jr., retires from the directorate of the Standard Oil Company to become chief manager of his father's benefactions. The Senior Rockefeller having gained first rank as oil magnate and money king now begins a work of philanthropy, in organizing the Rockefeller Foundation, such as the world never witnessed before. Young Rockefeller is 33, his father 73, and it is believed that the former is to become as famous in giving away millions as the latter has become in acquiring them.

—Stephen Remington, three feet five inches in height and weighing seventy-five pounds, died at Saint Joseph, Mo., last week. He was one of the largest, but physically the smallest, farmer and live stock man in Missouri. He was eighty-eight years old, and his fortune was estimated at one million dollars. Isaac Watts, poet, preacher and author, when twitted for his small proportions, said:

Were I so tall to reach the pole,

Or grasp the ocean with my span.

I must be measured by my soul:

The mind's the standard of the man.

Seneca said essentially the same thing in prose nearly two thousand years ago.—N. Y. Advocate.

THE AGED MINISTER'S PRAYER.

(Cast me not off in the time of old age; forsake me not when my strength faileth. * * Now also when I am old and greyheaded, O God, forsake me not. Psa. 71:9,18.)

Forsake me not when I am old

The daylight wanes, my work is done,
My feet draw near the street of gold;

I wait the setting of the sun.

Forsake me not when I am old,

When youthful vigor is no more;
When in the twilight grey and cold
I sit and wait the summons o'er.

Forsake thee not when thou art old?

Thy Father hears thy trustful prayer.
His arms of love shall thee enfold;
His hand thy table shall prepare.

Forsake thee not when thou art old?

We hear the call; the churches wake,
The heart that won us to the fold
Our grateful love shall ne'er forsake.
—The Southern Churchman.

BEAUTIFUL HANDS.

The Rev. Mr. Morrison tells of a little maid whose mother was exceedingly beautiful, except her hands, which were twisted, drawn, distorted and unlovely. Her daughter, with a delicate instinct of love, said nothing about this deformity for a long time after she began to observe it. But at last her curiosity overcame her self-control, and she said, "Mother, I love your beautiful face, your beautiful eyes, your beautiful eyes, your beautiful brow, your beautiful neck; but I do not love your hands, because they are so ugly." Then her mother told her the story of her hands. She said, "When you were a little babe in your cradle, one night the cry of fire rang through the house, and I ran to the nursery and found it ablaze; but God led me to the cradle where you were asleep, and I saved you, but my hands have been like this ever since." Then there was silence for a moment, and the child said softly, "Mother, I still love your beautiful face, your beautiful eyes and your beautiful brow, but now I love your hands best of all." Such hands are more beautiful than the most delicate and shapely hands. The inner beauty is a real beauty.—N. Y. Christian Advocate.

DEBIT AND CREDIT.

A lad named Sydney, who had reached the age of ten, overheard a conversation about certain bills which had to be paid, and conceived the idea of making out a bill for what he himself had done. The next morning he quietly laid on his mother's plate at breakfast the

following statement: "Mother owes Sydney: For getting coal six times, 6d. For fetching logs lots of times, 6d. For going errands twice, 4d. For being a good boy, 2d. Total, 1s. 6d."

His mother read the bill, but said nothing. That evening Sydney found it lying on his own plate, with the 1s. 6d. as payment; but accompanying it was another bill, which read as follows: "Sydney owes mother: For his happy home for ten years, nothing. For his food, nothing. For nursing him through illness, nothing. For being good to him, nothing, Total, nothing." When the lad had looked at this, his eyes were dim and his lips quivering.

Presently he took the 1s. 6d. out of his pocket, and rushing to his mother, flung his arms round her neck and exclaimed: "Mother, dear! I was a mean wretch! Please forgive me, and let me do lots of things for you still!"

Jesus Christ has done everything for us; are we doing all we can for Him? What He most wants us to do is to let others know that He died to save them.—Daily Bible.

THE HEAVENLY VISION.

Because Paul reported what occurred to him on the way to Damascus, and repeated the story on several occasions, he has been called a visionary man. He was somewhat of a visionary. At one time he affirms that he was caught up into Paradise, and there saw and heard things which it was not lawful for him to report in the language of men. At another time he saw in a vision a man of Macedonia standing before him and saying, "Come over into Macedonia and help us," and in response to that call he went, and so the continent of Europe received the gospel of Jesus Christ.

But he was not the only visionary man mentioned in the Bible. Moses, and Elijah, and Isaiah, and Daniel, and Peter, and John saw visions, and their visions produced a deep impression on their minds, and had a salutary effect on their lives, and greatly enhanced their power and usefulness. The philosophers were visionaries also. We are told that Socrates, the prince of the philosophers, would stand motionless and mute as a statue for more than an hour, with his eye fixed on a certain spot in the sky and his ear intent as though he heard a voice; and he declared that an angel spake to him.

The prophet Joel, writing of the days when the Spirit of God should be poured out on all flesh, says: "Then shall your men see visions." The last times are to be more visionary than the former days, for even the young men shall see visions. Robert Raikes saw in a vision

the modern Sunday school when he saw throngs of children playing in the streets on the Sabbath day; and his vision has been more than realized. Martin Luther saw a vision when he climbed the sacred stairs in Rome on his knees. This message, "The just shall live by faith," flashed upon his mind like the breaking of the morning, and out of that vision grew the Reformation of the sixteenth century. John Wesley saw a vision on shipboard in mid-ocean when a terrific storm swept the sea and the ship was tossed about like a cork, and almost everyone on board was panic-stricken. But there was on board a company of Moravians who were not in the least alarmed. They sang and prayed and spake of the power of divine grace with perfect composure. Mr. Wesley looked on with amazement, for he had never seen it after this fashion before. This was a new phase of religion. He saw for the first time the reality, the power and glory of divine grace in the heart, and out of that vision largely grew the Methodist Church.

Others see the spirituality of religion and the vanity of empty ceremonies, but they do not see clearly. Many persons read the Bible and some of them see nothing in it except fine literature. Others see excellent moral precepts. Others see the spiritual life, but not very clearly. It does not make a deep impression. They are about the same after the vision as they were before. But others see clearly. They are profoundly stirred by the vision of Jesus and His glory. The Rev. R. W. Dale was a great preacher, and had often preached Jesus and the Resurrection, but one day while sitting in his study the vision of a living Christ came to him with such force that he rose from his chair, walked the floor and repeated, "He lives! Jesus lives!" He knew it before, but it never seemed so clear. Thousands have had similar visions of the glory of the living Savior and the beauty of holiness and the splendor of the New Jerusalem. Some see visions at the bereavement seat. Two men went up into the temple to pray. One saw a vision of his depravity and the beauty of the Lord, while the other was so full of pride that he saw nothing beyond himself. On the sick-bed good men have seen heavenly visions. In the sanctuary and in lonely places the heavens have opened to devout men and they have seen heavenly things. There are visions for all, but all do not see them. Every place is holy. Not only in Arabia, where Moses saw the burning bush, not only in the wilderness, where Jacob saw the ladder and the angels, but in every place God is present and the pure in heart shall see Him.

But some say they do not believe in visions and dreams. There are visions and dreams which no one should believe in. They are caused by a dyspeptic stomach or a dyspeptic brain. But there are visions which we do well to believe in. Some one asked Raphael how he could paint so divinely, and this was his answer: "I see visions and dream dreams and transfer my visions and dreams to canvas." Artists, poets, musicians, have nothing to say against visions. They owe too much to them to fight against them. Science can have nothing to say against visions. Science owes much to visions. Columbus had a vision of a continent beyond the sea. Men called him a visionary, but he went from sovereign to sovereign appealing for help until he obtained means to follow the vision, and behold, it became a reality. Morse saw a vision of millions of human beings communicating with each other instantaneously across vast distances, and his neighbors thought he was crazy. But his vision has been fully realized. Let us not quarrel with the vision because it was the light of science that revealed it. Let us not quarrel with the visions of religion. Whether science or religion be the channel, whether the intellect or the heart be the instrument, God is the author of the vision. One vision is earthly, another heavenly, but both are from God. Visionary men are about the most important men in the world, provided they are not merely visionary. They are the men who amount to something. They are landmarks in the path of history, showing the progress of the race. The thing to do with the heavenly vision is to obey it. "I was not disobedient unto the heavenly vision." Paul followed the vision and it led him to the skies. No grander life was ever lived save one, and it began in a vision. Judas also had a vision of the Christ, but he disobeyed and will forever remain a monument of the folly of disobedience unto an heavenly vision.—N. Y. Christian Advocate.

THE GROWTH OF CHRISTIANITY.

M. Fournier de Flaix, after a very elaborate inquiry and investigation, estimates the number of Christians now living at 477,080,158. Probably he would estimate the number for the nineteenth century at 300,000,000.

His classification of the world's other religions is interesting, and probably approaches correctness, as follows:

Hinduism	190,000,000
Buddhism	147,000,000
Confucianism	256,000,000
Shintoism	24,000,000

Judaism	7,186,000
Taoism	43,000,000
Mohammedanism	175,000,000
Polytheism (many gods) ..	117,619,669

This would make the entire population of the globe somewhat over 1,422,000,000, with Christian adherents outnumbering any other faith and nearly double even the largest of the others.

There is always risk in too much dependence on mere numbers. But there is no doubt that this growth of the nominal body of Christian adherents has been more rapid since the century of modern missions began. A hundred years ago there were not 150 missionaries in all beatitude. In 1895 it was estimated that there were 12,000 missionary stations, with 11,000 missionaries and a body of 40,000 native helpers, and the number is now very much increased.

The greatest triumphs have been in the Islands of the Sea, more than 300 of which have been evangelized within some 80 years, and some of them not having a heathen left. The China Inland Mission, begun in 1865, has now, at 210 stations, 928 missionaries. Since the beginning over 30,000 Chinese converts have been welcomed to fellowship, of whom over two-thirds survive, and during the last reported year 2,500 were added.

It is said that, of the 380 members of the Japanese Parliament, 4 per cent are Christians, and that of the people 45 per cent are under Christian influence. The Christian members of parliament are also men of great influence and prestige in their own country.—The Missionary Review of the World.

THE CENTRAL DOCTRINES.

It does not seem to have occurred to the minds of those who are maintaining ultra liberal views in relation to the teachings of the Bible, that the religious and civil freedom which they are enjoying in our land is owing to strict adherence to the great central doctrines of Christ's cross, in all by-gone years, by ministers and others who were intensely loyal to those doctrines. Christianity could never have become a dominating and moulding force in our land, if its professed representatives had all been the advocates of such teachings as are inculcated by Unitarians and Universalists of the present day. The very doctrines which those religionists contemptuously reject are the ones which have issued in the establishment of a type of Christianity in our land which have been productive of institutions, organizations and agencies that never could have been produced by the universal prevalence of rationalistic liberalism. Unitarianism

could not possibly have given to our land the high type of civilization which now characterizes it.

No class of religionists that have despised the central doctrines of Christ's cross have ever succeeded in elevating society from a low condition to an exalted one. A chief reason for the marvelous progress of Christianity during the early part of its history was the fact that the doctrines which cluster around Christ's atonement were kept forcibly and constantly to the forefront by those men who were willing to be branded as narrow, intolerant, and even bigoted.

They were ridiculed and persecuted by the men who were offended at the cross of Christ. There was not a Unitarian preacher in all that land who was ever put into prison, or in any way persecuted for his heresy. It is the preaching of the Calvary in our land and day which calls out the unbelief and hostility of the natural heart. C. H. Wetherbe.

Mr. Wolf, a missionary from Foo Chow, tells a sad story of a Chinaman who one day knocked at his study door. He was asked what he wanted. In earnest tones he said: "I have come from such and such a place (naming it) and I want you to send someone to my village to teach us about Christ." The missionary was unable to grant his request. Again he entreated, but sad as it may seem, he was sent away with "No" for an answer. After two weeks he came back with three other men and he renewed his petition. His earnestness and perseverance touched the heart of the missionary, and he discussed the matter with these friends, but they saw no way to grant their wish. At the end of three weeks the man came a third time with five others and begged for a Christian teacher. Once more he received the reply: "We cannot send you one, but we advise you to go home and pray together." The poor, disappointed man gave up in despair, and three days later the tidings came that he had put an end to his life, because the missionary could not send him a teacher to guide them to Jesus Christ.

At whose door lieth the sin?—Sel.

Let me tell you how Americans spend their money today.

1. For liquors, \$1,243,000,000.
2. For tobacco, \$750,000,000.
3. For jewelry and plate, \$700,000,000.
4. For church work at home, \$250,000,000.
5. For confectionery, \$178,000,000.
6. For millinery, \$80,000,000.
7. For chewing gum, \$75,000,000.
8. For foreign missions, \$11,000,000.

—Selected.

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J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street. Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

THE MANNER OF MAN.

What manner of man is this, that even the winds and the waves obey him? (Matt. 8:27. Golden Text for Sunday, March 13.—A seven minutes talk.)

Is it to be thought a thing incredible that the winds and the waves should obey the will of the Son of God? They have, in truth, evermore done this very thing. By Him winds and seas, waves and waters were made. And without Him not anything was made that was made. As His will created, so by His will are they governed. But, says one, the tide ebbs and flows twice in every twenty-four hours by nature's automatic and exact laws and decrees. That is a superficial reading. The tide ebbs and flows, not by the decrees of nature's inevitable laws, but by God's will. These decrees that we call natural laws are simply our reading of divine thought, will, and conduct. We call laws natural which have been observed to act with great uniformity through a long period of time, and covering a great many events. We call laws supernatural which have not been observed to act with uniformity, nor to have covered any great number of events. The Law-Giver, and Executor, of what we call the natural, and the supernatural, is One and the Same. The Son of God, by whom the winds and seas were made, has the same power to calm as to disturb, to make peaceful as well as to make boisterous. No wind ever blew upon sea, or upon land, save by the will and power of Him who created all things.

These men evidently knew not what manner of Man was this; they realized not that they were in the presence of Him by whom all things were made, and without Whom not anything was made

that was made. They discredited Him, His power, His authority, His omnipotence.

There are yet those who are saying this Christ was mere man, and not the Son of God. They discredit this miracle, or if giving it credence, they say it only came about in the natural order of things. How very hard it is to attribute to the Christ of God the power and authority that rightfully belongeth unto Him.

The One who saves in time of storm is the very One who cares for us in time of calm. He whose powers overcome disease and bring us from beds of affliction is the very same who gives us daily health and strength, pursuits and pleasures. From Him cometh every good and perfect gift.

His power is always greater and more effectual than we think. The disciples thought, no doubt, to have Him comfort, console, and encourage them in this troublous time. They did not know He could remove entirely the very cause of all their alarm and distress. They thought by His help to have comfort in the storm. They were little aware that He could or would remove the storm. How weak indeed was their faith, is our faith, forsooth. They called upon Christ to help them in the time of trouble. They never realized that He could or would entirely put the trouble away and remove its occasion and cause.

This same manner of Man has not only been helping in time of distress and danger; through all the ages, before and since, He has been taking away the very causes of distress, and removing out of sight the very appearance of dread and danger. He evermore removes the hindering causes of distress on this troubled sea of life and time.

Here is a man with consuming appetite, passion, craving. While these possess and haunt him he sees only rifts in the clouds, and dreads the breaking of the storm at any moment. He does not remember, does not care to remember, that there is a manner of Man who can take away the passion, the lusts, the cravings that are the very seat and cause of his anguish, distress, and danger.

After centuries of untold blessing, we of this day, with the men on the sea of long ago, are saying and wondering, What manner of man is this, that even the winds and the sea obey him! He is the manner of man that promises to take up His abode, and remain with us always, that He may guide us in time of calm and shelter us in time of a storm—even as many of us as will believe upon His holy and blessed Name and trust in His power to protect and to save.

CONSIDERING THE HEAVENS.

There is no study that makes man seem so very small as that of Astronomy—the science of the heavens. And there is no science studied and known with such accuracy and exactness. Strange it is that this science of bodies most distant was the very first of all sciences to become accurate and clearly known. It has always taken the lead of the "exact sciences." The movements of the far distant heavenly bodies were all known, and understood, long before there was a botany, a biology or a zoology. David, the sweet-singer of Israel, "considered the heavens" and wondered "what was man" in comparison.

We talk of miles here on this little planet called earth. If we speak of the planets above and about us we must use millions of miles. We are told, for instance, that Neptune, the most distant of the planets, travels 2,770,000,000 miles from the sun. We are told that Alpha Centauri, the nearest of the stars, is 260,000 times as far as the sun. "The Creator strewed broadly when he sowed worlds."

If man would consider the infinite greatness of the Creator, and the infinite smallness of man let him look with uplifted face into the starry vault above. "When I consider thy heavens," how great is the Creator, how small the creature.

EXCUSES THAT DO NOT EXCUSE.

It is exceedingly easy to find excuse for remaining at home on Sunday—provided one wants to stay at home—and for not going to the place of worship. It is a chronic trouble with some. The excuse is so very easy.

Yet when one wants to go, how difficult it is to keep one away. Such an one surmounts almost any sort of difficulty. Here for instance is a record that will prove. A lawyer—yes, a lawyer—in Missouri, Mr. William M. Paxton, of Platte City, writes The Sunday School Times this remarkable record:

"I am now 91,—deaf and blind; but teach two classes (morning and afternoon). I entered on Sunday school attendance at Columbus, Ohio, in 1824; and since 1850 have not failed to attend a school, on any Sabbath.

I can use but one eye at a time,—use magnifying glasses to read or write, and cannot see a letter over two inches distant."

Mr. Paxton had "a good excuse"—and yet has not failed to attend Sunday school a single Sunday in sixty years. That is indeed a record for some to think on who so readily and easily find an excuse—on Sunday. Most excuses do not excuse. Possibly "pretense" is better.

SUFFOLK LETTER.

I take it that all the Ministerial and Lay Delegates to the Southern Christian Convention, which will meet in Suffolk Virginia, April 26-29, 1910, read The Christian Sun, and hence I am writing this letter in the interest of the Convention.

According to the Conference records, **ninety-six** delegates have been chosen: **forty-nine** preachers and **forty-seven** laymen, though our Government says on page 51, Chapter V., Section I, item 2, "the Convention shall consist of an equal number of **Elders** and **Laymen**." The purpose of this is that the church shall be **equally** represented by **Ministers** and **Laymen**. Some Conferences have overlooked this and elected more Elders than Laymen, while other Conferences have chosen more Laymen than Ministers. But these differences have been very small, as there is a difference of only two members in the whole number, and that in favor of Ministers.

I have sent out cards of inquiry to all the Delegates except two. D. S. Hogg, and G. L. Newsom, of the Ga. and Ala. Conference, whose addresses I have not been able to get up to the present time. These cards had attached return cards for name, address, Conference, whether delegate would attend Convention and if not, whether delegate would see that his alternate would come. This was done to get information for our Hospitality Committee so that they can arrange for entertainment before delegates arrive, and in fact send each delegate a card weeks before he leaves home that he may know before coming his home during the Convention. Forty-eight have replied that they would come, D. V.; seven that they would not or very doubtful; and **thirty-one** have not yet responded. I hope all who read this will write me promptly whether they are coming. It is a small matter to each individual, but it is a large matter to me and our committee on entertainment. Our church has invited the Convention, we want all the delegates to come, and we want to provide good homes for you, and we cannot do that after the delegates arrive; we must do that beforehand; therefore, please write and let me know whether you are coming.

Again, I have written the Chairman of each Board and Committee of the Convention to hold meetings or correspond with other members of his Board or Committee and arrange such miniature program as his Board or Committee thinks wise to present in Report and such as Addressee as seem wise to them and send same to me as Chairman of Program Committee, for our use in trying

to prepare a good Program for the Convention. By such help as this, the Program Committee can utilize the best thought and preparation of all in the Program. I have not received much real material from these sources, and I hope that all will bestir themselves in their several places. It is the desire and purpose of our Committee to give all Conferences, all subjects, all sections, and all persons, a "fair deal" in making out the program, and we cannot do this without the help of all. Any person is at liberty to send me any suggestion for the Program and I will submit it to the Program Committee.

I have never been so anxious for us to have a great Convention. Suffolk is only a small town of ten thousand, but we are so close to the ocean, to Washington City, and New York, that we can welcome the Convention to the best town in Virginia. It is not **two months** till the Convention, and what is done must be done promptly.

I will thank any visitors who propose to attend the Convention to notify me very soon so our Committee can provide entertainment for you.

W. W. Staley.

THE CALL.

The while I listened came a word—
I knew not whence, I could not see;
But when my waiting spirit heard,
I cried: "Lord, here am I: send me!"
For in that word was all contained—
The Master's wish, the servant's joy,
Worth of the prize to be attained,
And sweetness of the time's employ.
I turned and went—along the way
That word was food and air and light;
I feasted on it all the day,
And rested on it all the night.
I wondered; but when soon I came
To where the word complete must be,
I called my wonder by its name—
For lo! the word I sought was He.
—Phillips Brooks.

THE MEMORY.

A chief of police reports that many of the criminals who come under his charge confess that their fall came as a result of reading exciting tales of crime. These stories are forgotten perhaps for years, or until the emergency arises, and then there flashes through the mind the plot or device cleverly suggested by those early stories. In the belief that he will not be caught, the tempted man repeats some one experience with, as he thinks, a little added cunning. The result is disgrace.

One of the most eminent surgeons in New England recently said, "I was influenced more in my early days by reading The Youth's Companion than by any other factor." Successful men from every walk of life voluntarily testify that some influence in early life, such as reading stories of really heroic men and women, has helped them to solve difficulties, and to be fearless in right doing and at crucial periods. You may look through any number of The Youth's Companion,—and a sample copy of any current issue will be sent you on request,—and you will find that while The Youth's Companion prints stories that are entertaining and oftentimes most exciting, there is never one that suggests evil conduct.

Jesus would never have taught us to pray, "Lead us not into temptation," if God did not subject every soul to frequent tests. This he does that we may know ourselves. The gold must be brought to the touchstone. Moreover, the trial strengthens while it tests. The prayer means: Lord, we are weak; we are not able to bear severe trials; therefore spare us and strengthen us.—Ex.

I CAN TRUST.

I cannot see, with my small human sight,
Why God should lead this way or that
for me;
I only know he hath said, "Follow Me";
But I can trust.
I know not why my path should be at
times
So straightly hedged, so strangely barred
before;
I only know God could keep wide the
door;
But I can trust.
I find no answer, often, when beset
With questions fierce and subtle on my
way,
And often have but strength to faintly
pray;
Still I can trust.
I often wonder, as with trembling hand,
I cast the seed along the furrowed
ground,
If ripened fruit for God will there be
found;
But I can trust.

A missionary, when asked what he considered the greatest obstacle to the speedy evangelization of the world, replied, "The greatest obstacle is not to be found in the strongholds of paganism and Mohammedanism, but it is found in the home churches—in individual hearts."

**THE CHRISTIAN ORPHANAGE
DEPARTMENT.**

CHILDREN'S CORNER.

The Band of Cousins.

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Amount brought forward\$361.22

Dues:

Mary Virginia Cox	\$.10
Annie Pearl Way .....	.10
Carl Lynn Schobey .....	.10
Charles E. Newman, Jr. . .	.10
Hannah Clare Newman ...	.10
Holt R. Geringer .....	.10
Gilbert H. Geringer .....	.10
Susie R. Watson .....	.10
J. Newman Denton .....	.10
S. E. Denton, Jr. ....	.10
Wm. Staley Cheatham ....	.10
Violet Davis .....	.10

Monthly S. S. Offerings:

Rosemont, Va.	1.00
Linville, Va.	1.33

Thanksgiving Offering:

North Highlands ch., (ad- ditional). Columbus, Ga.	2.00
Happy Home church	1.79

Special Offering:

Wakarusa ch., Ind.	3.15
Sale of pictures by Foy Roberson	1.20
Amt. 7th week	11.67
Total	\$372.89

Elon College, N. C., March 2, 1910.

My Dear Children and Friends:—

We are glad to have so many letters from the children this week, and extend hearty welcome to our new cousins,—Mary Virginia Cox, Holt R. and Gilbert H. Geringer, and hope they may be life-long friends of the Orphanage.

Still Thanksgiving and Christmas offerings come in; "better late than never." There are still some churches that "never." We are so grateful for the very large number of churches and Sunday schools and Societies that have made these offerings, and many have been liberal; if those that have not made any offerings would add theirs now, we would be very grateful and it would help us much.

We are in need of three items of cost just now and they will take money: a large well—our supply of water is not half what it should be; a good, gentle mule to help in the crops; then a concrete silo in the summer so we can feed our cattle better and cheaper and with

more satisfactory results;—who would like to make us a gift of either of these items?

Our calves and pigs are doing nicely, and the boys have quite a time with them. As the college boys begin to talk College base ball, the fever takes our boys and they are trying the "new curves" etc.

Miss Dora is busy selecting the "best eggs," but the old hens won't sit; and she wants the garden planted but it keeps too wet.

The following donations have been received:

Mrs. M. E. Smith and daughter, Henderson, N. C., 1 quilt. Thank you. Quilts are always good things to have on hand and it takes them here.

Members and friends of Ladies Aid Society of the Third Christian Church, Norfolk, Va., 45 towels as follows:

Mrs. J. E. Davidson, 2; Mrs. J. A. Eley 4; Mrs. J. B. Fanny 2; Mrs. R. R. Green, 2; Mrs. G. W. Haughwant, 2; Mrs. D. L. Heptinstall, 2; Mrs. A. M. Johnson, 2; Mrs. A. B. Jarvis, 2; Mrs. T. J. Lawrence, 2; Mrs. J. W. Manning, 4; Mrs. C. G. McGee, 2; Mrs. W. B. Pitt, 2; Mrs. J. L. Rodgers, 3; Miss Moore, 2; Friends, 12.

Now the boys can have towels! Thank you, dear sisters—"Uncle Jim" appreciates all these gifts of towels for the boys' sake. By our next letter we hope the weather will be such that we can be plowing and sowing oats, and planting the gardens and "setting the old hens." Yours sincerely,
Uncle Jim.

Elon College, N. C., Mar. 1, '10.

Dear Uncle Jim:—

Here comes a little girl just five weeks old, who wishes to join The Corner.

Enclosed you will find my dime and much love for yourself, Aunt Myrtle and all the Cousins.

Mary Virginia Cox.

You are very welcome, indeed, dear little lady. Keep a copy of your first letter. It will be of interest when you are grown.

Sanford, N. C., March 1, 1910.

Dear Uncle Jim:—

Here comes little Carl Lynn with his dime for March. Well, I am as big and fat as ever. I am laughing and playing and having a big time. I will close for this time. With love to all of the cousins, Bye bye.

Carl Lynn Scholey.

You and Wm. Staley Cheatham will have to run a race and see which will grow the faster.

FREEMAN DRUG CO.,

Dealers in

DRUGS, MEDICINES, PATENT MEDICINES,

and Druggist sundries, Perfumery, all popular odors, Toilet and fancy articles, Combs, Brushes, etc.

Prescriptions Carefully Compounded.
Burlington, N. C.

When in Burlington call at

T. H. STROUD'S

Store for DRUGS, SOFT DRINKS, and anything desired in drugs and Toilet Articles.

Jonesboro, N. C., March 1, 1910.

Dear Uncle Jim:—

I will write my letter and send my dime for March. Uncle Jim, you ought to see my pet chickens. I have 16 little chicks. We have two little pigs. I go to school. I study arithmetic, third reader, geography and spelling. I will close with much love to you and the cousins.

Your niece,

Annie Pearl Way.

Mammy hen is beginning early with her family. Annie. I know you enjoy the care of them.

Henderson, N. C., Feb. 25, 1910.

Dear Uncle Jim:—

Snow and ice all over the ground, and we are so happy. Daddy made us a nice sleigh when the first snow came. It is large enough to hold both. We have had some jolly rides. Hannah Clare just laughs aloud while riding.

Uncle Jim, mother asked me one day what I wanted to be when I got grown. I said, "A dreat big man and pweach dess like Daddy." Daddy says if Hannah Clare were a boy she would be a good one to fix telegraph and 'phone wires she is so fond of climbing.

We send our dimes and love.

Charles E. Newman, Jr.

Hannah Clare Newman.

Be a preacher, Charles, if you want to, and as for dear little Hannah Clare, she will perhaps make a stronger woman by using the little limbs so nimbly now.

Brownsummit, N. C., Feb. 26, 1910.

Dear Uncle Jim:—

I want to join the band of little cousins, to help make them good men and women, by the help of God through the care of their Supt. over them.

I bring with me my little brother in the band. Enclosed please find 20 cents.

Your nephews,

Holt R. Geringer.

Gilbert H. Geringer.

Welcome, boys. Holt, you are like the disciple who found his brother as his first work. Find other helpers now, if you can.

Taro, Charlotte Co., Va., Feb. 26, 1910.

Dear Uncle Jim:—

I am late again this month with my dues, but will try to write sooner next month. We have been having plenty of snow here. Hoping much success for you and the Orphanage, I remain,

Yours truly,

Susie R. Watson.

Guess you had fine fun sleighing and snow-balling, Susie. Thanks for your promptness.

Windsor, Va., Feb. 24, 1910.

Here I come again to say a few words to you and the consins. I am a little late this month, but am glad I thought in time to save my word. It is very cold and cloudy today, and as I am sick with a cold I just know mama will keep me in. I love to play out in the pretty sunshine and hear the birds sing.

There is one little bird comes in our yard and he sings, "You can't see me. You can't see me," and sure enough, he hides behind the limbs of the trees.

Tell Aunt Myrtle I can sing. "Jesus Once Was a Child Like Me."

Hope you and the cousins are well. Enclosed find ten cents to help.

Violet Davis.

We would love to hear you sing the sweet little soing, Violet, for I know you enjoy it.

Franklinton, N. C., Feb. 20, 1910.

I am half a year old today. This is the first time in my life that the twentieth has come on Monday, so I'll finish my letter tomorrow.

It was grandpa that gave me the \$5 gold-piece Christmas. Aunt Annie and Cousin Kate Newman each gave me a pretty gold pin. Annt Willie's gift was a penny a day for every day I was old and one extra for Christmas day, making 128 in all, as I was only 127 days old that morning. Her card said she hoped I would grow fast, so I could soon make more than a penny a day.

From papa's sister I received a rubber doll, embroidered cap and gold safety pins. From grandpa's sisters Lydia and Letitia, bootees and an embroidered nightingale. Pontie gave me an ivory rattle; Melissa Cook a ball; grandma Cheatham gave me some tating and Uncle Wellons sent me his picture.

I learned to pat a cake over a month ago and began to watch shadows the night I was two months old. I can now grunt like a pig, hold out my hand to say "goodmorning," and make my own shadows.


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ELON COLLEGE, N. C.

Here is another dime grandmother gave me.

Carl Schobey is indeed a large baby. I am 2 feet, 6 inches from top to toe, but measured as a standing person I am 2 feet, 3 inches tall. 19 pounds of love.

William Staley Cheatham.

Well, dear little boy, we would love to be with you and get a "good morning" wave of the hand. You'll be saying it soon if you keep on improving.

Pine Apple, Ala., Feb. 21, 1910.

Dear Uncle Jim:—

It snowed one day last week—the first snow we ever saw. We enjoyed it

even if it did not lie on the ground, it was pretty coming down.

Our love and dimes.

Fondly,

J. Newman Denton.

S. E. Denton, Jr.

Well, boys, we N. C. people have seen several snows this winter, so we are ahead of you in that respect.

—The Atlanta (Ga.) Journal says Commander Peary has signed a contract with a lecture bureau at \$1,000 a night for thirty nights, to lecture in the larger cities of the South. Discovering the North Pole pays, when it comes to telling about it.

YOUNG PEOPLE'S DEPARTMENT.

Exponent of the Young People's Convention,
Christian Church, South.

Watchword; A Christian Endeavor Society in Every Church; Teacher-Training and Organized Classes in Every Sunday School

W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this department should be sent to W. A. Harper, Elon College, N. C. All items under this Department not signed are by its Editor and Field Secretary.]

ORGANIZED CLASSES: AND DESIRE FOR ORGANIZATION.

The Organized Sunday school class will meet a craving social appetite—the desire for organization.

We do not need it proved to us that our human nature craves organization: we know it already or a little self-examination will satisfy any doubt along that line.

And men are bent on satisfying this appetite. As evidence note the unprecedented growth and spread of lodges, fraternities, orders, clubs, circles, societies, unions, and brotherhoods which our civilization has developed. Millions belong to these various organizations, which call both for time and for money. It is because the Sunday school has not recognized this craving, or recognizing it, has not thought it worth conserving, that most adults are out of it.

But the Sunday school can satisfy this desire, this appetite, this craving for fraternalism and co-partnership, and so can bring the adults as well as the children into the realm of its benign influence. The medium through which it does this is the Organized Class with its officers, committees, activities, division of labor, and cooperation of forces. Men who have tried the fraternal organizations and also the Organized Class tell us that the Sunday school can satisfy the desire for fellowship through organization much more satisfactorily than can the social club or the literary circle or the secret order. The reason for this is plain: its aim is loftier and its reward nobler.

Besides, there are distinct advantages in organization even for those who are already in the Sunday school. For instance, it guarantees the permanency of the class, gives it strength and vigor, insures it growth in numbers and influence. It also affords an opportunity to give proof of Bible mathematics, according to which "one shall chase a thousand and two put ten thousand to flight." If two Christians in union, that is, organized for work, are so much more effective in spiritual workmanship than one alone, what ought an organized class of 50 or 100 or 400 yoke-fellows

to accomplish for the Kingdom? Only celestial mechanics can calculate its vast wealth of service and of good, and of this science the Supreme Architect of the Universe is the sole master. It is ours to bring about the organization; the results are His.

Notes by the Way.

Prof. S. M. Smith, president of the Young People's Convention, writes that he spends his Sundays now in visiting the churches of Eastern Virginia in the interest of Teacher Training and Christian Endeavor. We suppose he insists on Organized Classes also. Prof. Smith is an adept in introducing these lines of work into places which do not have them. We are glad he can find time for such telling service.

Bro. W. E. McCleeny has sent us a program of the Suffolk C. E. Society, which was used when they celebrated the 29th anniversary of the organization of Christian Endeavor. There were songs, duets, solos, choruses, a trio, and a quartette in the way of music. There were prayers, recitations, and addresses in the way of individual effort. Brother MacCleeny told of the aim of their local Society, Bro. W. J. Kendrick spoke of the young people's model, and Dr. Staley of "A Model Christian Endeavorer." We wish more of our societies would give such programs.

Bro. J. H. Blanchard writes of the reorganization of the Young People's C. E. Society and of the organization of a Junior C. E. Society in the Memorial Temple, Norfolk. Bro. Blanchard adds: "These Societies are progressing because they are working."

Almost daily we get encouraging notes from our brethren and sisters about the status of the young people's work in their several sections. Many whom we do not know in the body write us for literature. We are always glad to answer these letters and to furnish the literature. We are beginning to feel that our work is going to take on new life as the spring opens up. Let us work and pray to that end.

A BOOK REVIEW.

Good Times with the Juniors. By Lillian M. Heath, 178 pp. Cloth, 50c. The United Society of Christian Endeavor, Boston, Mass. For sale by The Christian Sun.

The author of this book is one of the most successful managers of children in

the whole country. A few years ago she published her "Eighty Pleasant Evenings," which has had a large sale and served a good purpose. With added experience and ripened study of her theme during the intervening years, she presents this little master-piece on the religious-social life of children to a public that needs it and will gladly welcome it.

I have read this book with a great deal of care and feel safe in commending it to our people. The only criticism I would at all offer (and that is a matter of individual taste) is the suggestion at two or three places that money may be made out of this social for the Society or the Church. Personally, I do not endorse the raising of money for religious purposes in that manner, but that suggestion need not be followed unless the reader desires.

While this book is written primarily for Junior Christian Endeavor Societies, it will prove a very helpful addition to the working tools of any primary teacher in the Sunday school. It gives forty-eight different programs and forty-two different games for social hours, adapted to children, some of them being original dramas, teaching great spiritual truths, and suitable for use as public entertainments to which the whole community may be invited. All the holidays and the days of general relaxation and merriment, from the glorious Fourth to all Fools' Day, are remembered by suitable programs, which ought to be effective in the hands of a tactful teacher or superintendent.

From Brother Veazey.

I come as never before to write a few lines to the young people of our church and C. E. Societies.

I have now begun to realize the need of more workers in His vineyard and that the time to begin is while we are young. The only regret I have ever heard in a Christian experience was not commencing sooner. Now let us young people wake up and go to work. The older ones can't do our work always. They are fast passing away; so let us prepare for the work while they are here to help us and when they are gone it will be no trouble for us to carry it forward.

I know no better way to get young people started than a Christian Endeavor Society. We have one in McGuire's Chapel Church organized in Oct., 1909,

which is moving on nicely and has accomplished more good than anything that has ever been in this community for that length of time.

No one knows what the young people can do till we have given them a chance. Shall they not have the chance?

Pray for us.

G. H. Veazey.

Wadley, Ala.

IMPRESSIONS OF THE LAYMEN'S MOVEMENT.

Number VI.

Seldom do we see the amount of enthusiasm and the wonderful manifestation of brotherly union that prevailed in the great Laymen's Missionary Convention, which was held in Greensboro 12-14th of January. I believe North Carolina has never had anything in her borders, from her sandy shore to her rugged heights, that has done so much to stir up a real interest in mission work as that Convention.

Although over fifteen hundred men had the privilege of drinking in the truth as it gushed forth from those wonderful addresses, I wish thousands of others could have been present and had the need of service so clearly revealed to them. I believe the reason we do so little for the heathen nations is because we do not know their needs. At this wonderful Convention the needs and what is being done in the foreign fields were vividly pictured for us. We who have the light and teachings of Christ were shown the responsibilities that rest upon our shoulders, and that we were accountable for part of the many thousands and souls that are without civilization and Christ.

The unreasonably small amount of six cents per capita which our church in North Carolina paid last year to this great cause which God has intrusted to us aroused my mind to these questions: Is God pleased with His children who give only just a few pennies to help those that are groping in darkness? Can we as His children afford to spend dollars for worthless pleasure where we spend pennies for the salvation of souls? Do we fully realize that God gives us all the money and wealth we possess?

"And lest thou say in thine heart, my power and the might of my hand hath gotten me this, thou shalt remember Jehovah thy God, for it is He that giveth the power to get wealth." (Deut. viii:17.) What kind of an answer are we going to meet God with, after He has given to us so bountifully and we have spent the part that should have been spent for His cause so unwisely?

H. E. Truitt.

C. E. TOPIC FOR MARCH 13—A FEW SUGGESTIONS.

Patient Faithfulness that Wins the Crown.—Rev. 2:1-10, 18-19.

The Leader.—Crowns are not popular in a democracy. The leader will show that this is no exclusive crown, but an inclusive one, that all who continue faithful will obtain it. He should speak briefly of three matters suggested in the topic: **Patience, Faithfulness, Victory.**

The Scripture.—Have the pastor and the Society read the passage responsively. After the reading, have brief comments by those asked to perform that service, one on verses 2 and 3, a second on verse 4, and so on, selecting those most suited to your needs.

Written Work.—A three-minute essay or two on one or more of such subjects as these: Faithfulness as Exemplified in Paul's Life, In Peter's Life, in Washington's Life, In Abraham Lincoln's Life, or Stick-to-it-iveness as a Virtue.

Questions Spurs.—(To be answered as Voluntary Participation):—

What is patience?

For what is it useful?

For what not useful?

What relation is there between patience and faithfulness?

Between patience and suffering?

How does the pledge help us to be faithful and patient?

What are the rewards of patient faithfulness?

What are the consequences of impatience?

Of Faithlessness?

What is the true crown?

How may we obtain it?

What crowns are not worth striving for?

Who will give us our true crown?

When do we receive it?

Scripture References.—(To be read with a word of comment as voluntary participation):—

What is required of us as stewards, 1 Cor. 4:2.

Daniel an example of faithfulness, Daniel 6:4.

Work Faithfully, (1st clause) 2 Chron. 34:12.

Joseph an example of faithfulness, Gen. 39:6.

Moses an example of faithfulness, Num. 12:7.

Following Him fully, Num. 14:24.

A faithful and God-fearing man, Neh. 7:2.

Faithful in the Lord, 1 Cor. 4:17.

They that are with Him, Rev. 17:14.

"Well done," Luke 19:17.

Ruler over all his goods, Matt. 24:47.

For Next Week.—(Use in preparing for Sunday, March 20):

Subject, The Use of Money.

M., Mar. 14, Lot's Temptation, Gen. 13:10-13; 19:15.

T., Mar. 15, Blest Abraham, Gen. 13:2, 14-18.

W., Mar. 16, Deceitfulness of Riches, Matt. 13:22.

T., Mar. 17, A rich man's privilege, Matt. 27:57-60.

F., Mar. 18, Proceeds of oppression, Jas. 5:1-6.

S., Mar. 19, Gold Used for God, Luke 8:1-3.

Sun., Mar. 20, Topic—Money a Curse or a Blessing, Luke, 12:13-21; Matt. 6:19-21.

Suggested Program.

1. Chain of prayer. Two or three spirited songs.

2. Lord's prayer in concert.

3. Scripture lesson.

4. Comment on Scripture.

5. Leader's remarks.

6. Song.

7. Pastor's prayer.

8. Written work.

9. Voluntary participation.

10. Song.

11. Pastor's Five minutes.

12. Song. Offering. Mizpah.

—Tuesday morning, March 1, an avalanche of snow destroyed two Great Northern trains, killing nearly 100 passengers and employees, near Wellington, Wash. They were buried beneath several hundred feet of snow, ice and glaciers.

A Chinese woman over sixty years old prayed this prayer in an inquirers' class: "Lord, I have been looking for thee for thirty years. I have tried many other religions, going a few steps and finding them false or unsatisfactory and then having to return. But now I have found Thee, Lord, the only true God."

A Chinese missionary once hired an old woman to row him across a river. She was not rowing fast enough and he urged her to row faster. She calmly looked at him, not increasing her speed in the least, and asked, "If you wanted to get there earlier, why did you not start sooner?"

"The apostles 'fastened' their eyes on the lame man. Is not this characteristic of Christianity, that it fastens its eyes on the afflicted and the suffering? Science seeks out the secrets of the world. Art seeks out its beauties. Christianity seeks out its sorrows and ills, and strives to remove them."

DIED.**Benjamin F. Gibson.**

Whereas, It has pleased our Heavenly Father to take from earth to heaven our beloved and esteemed brother Benjamin R. Gibson, a consistent member of the Rosemont Christian Church: and

Whereas, The intimate relations long held by our brother with the members of this church render it appropriate that we should place on record our appreciation of his long service and usefulness and the high regard we had for him as faithful servant of Christ; therefore be it

Resolved, by the members of the Rosemont Christian Church that while we humbly yield to the will of our Heavenly Father, we do not the less mourn for our brother who has been called from labor to rest.

Resolved: That in his death this church loses one of its most faithful and active members and one whose life was a benediction. His quiet, unassuming manner won for him the love and admiration of all. He was wise in counsel and trusted in life by all who knew him. By his departure there is a vacancy in our church hard to fill but while we worship here below with him, he worships now above with loved ones and all the blood washed through.

Resolved: That we tender to his loved ones our deepest sympathy and love in this their time of sorrow.

Resolved: That a copy of these resolutions be sent to the family of the deceased and also inscribed upon the Minutes of our church record.

J. R. Morrison.

Mary E. White.

J. L. Blassingham.

THIS IS ALL(?)

I am not seeking a controversy, nor a quarrel, with my young and inexperienced brother Stanley Harrell. Beyond this explanation and statement of additional facts I shall have nothing further to say.

His references in his first communication to my own private social affairs, and the same in his last with an attempt at ridicule, are in bad taste, offensive to any refined nature, and entirely irrelevant not having anything whatever to do with the minutes of the Sunday school Convention. I have in hand today a letter from a brother minister of high standing to whom I never mentioned the matter, declaring that brother Harrell's last is offensive; but I freely forgive him. His lack of experience and my own nature forbid that I should become offended. The criticism he provokes upon himself is sufficient, and perhaps too much.

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I offer the following, in the kindest spirit, as my final in the matter:

First: He says: "You see the trouble is, Bro. Butler didn't stay in the house long enough at the Convention to know what was lacking in the minutes." Now that is an unfair insinuation and does not represent fact. I conducted the opening service of the Convention, attended every session, and gave due attention to the proceedings. I was out of the Convention room only on business.

Second: Referring to the sentence in the printed minutes to which I noted objection, he declares: "But let me tell the brother I had a right to insert an explanatory sentence if I wanted to." Here we differ widely because the sentence in question appears as a part of the proceedings, just as if read and adopted, and not as an explanatory, for at the time the session closed there was nothing on that subject to explain.

Third: He says again, "Brother Butler promised to send me that report within a week after the Convention." I do not remember to have thus promised, although I may have had; but I do remember that I made several efforts to arrange the "Table" so as to be readable. I also well remember, and know better than brother Harrell or any one else can know it that I never made him a promise (unconditional or otherwise) that I did not do my best to fulfill.

Fourth: I freely admit that I did not know that the Finance Committee or Collector, had made no report as in former years, showing the amount of collections for missions, etc. I believe such a report should have been made. I not only do not object to Bro. Harrell's correction there but thank him for it. I have not tried to shirk responsibility and if my lateness in sending the copy was a hindrance I regret it. In my first

to my own private social affairs only, I distinctly stated that, if my lateness caused the omission of the Statistical Table from the Minutes, "I did not object to the publication of it if necessary."

Fourth: He again says that he came all down here to Newport News to get the copy, and found that "I had gone off to some pleasure resort for a month, as one of his (my) neighbors told me" etc. The facts are I never spent a month at a pleasure resort in all my life and had no such trip last summer. My church voted me almost a month's vacation but conditions in my home were such that I had to remain here in my field about half the time, leaving me about two weeks for vacation. About that matter I know vastly more than my neighbors and Brother Harrell together.

I am willing for the public to carefully read brother Harrell's first "Notice" in the Sun, then my answer and his last, along with this and decide as to which has seemed to go astray and attempt to hurt the other. I do not object to his publishing the fact that my copy reached him too late. His references to other matters and his seeming effort to do me harm I am willing to leave with the readers of The Sun, and my Father who understands me. I entertain the kindest feelings for everyone and do not care to be heard again on this subject unless it cannot be avoided, nor to do Brother Harrell an injustice.

Very sincerely,

Murdock W. Butler.

—Philadelphia had a quiet day Sunday, though in the throes of a strike. There was some rioting and disturbance at night. The strike has assumed immense proportions, there being over a hundred thousand employees out on "sympathetic strike."

PREPARING FOR THE TEST.

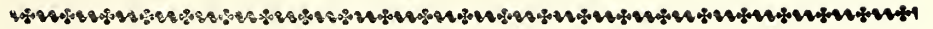
(For the great day of his wrath is come, and who shall be able to stand? Revelation 6:7.)

All of us sooner or later must appear before the judgment bar of God, there to be judged and sentence passed according to our walk in life. Have you ever stopped a moment to consider the fact that you are to be judged according to the way you live and walk in this life? I fear that there will be many who will not be able to stand the test. It may be that when we are tried in this life, some are unjustly judged. But I want to say that in the final day it will not be so. We are told that we are judged according to the deeds done in the body. Then I say, let us see to it that our deeds are not evil, but good ones. Let us stop and think for a moment and see if we would be willing to be judged by the life we are now living; I believe if we were to ask such a question that there would be more than one who would return the answer, No. It seems to me that the people are becoming too unthankful for what the Lord has left to our charge. We are too easy to grumble. We complain when our surroundings are such that we should be sending up to the Giver of every good and perfect gift our prayers for the rich blessings that we have already received, for He has blessed us on every hand and still we complain. Let us seek the Lord while he may be found, and call upon Him while he is near; for the great day of the Lord is coming. Most surely we must meet our Maker and I trust that we will not go empty-handed. It is high time we should be up and doing what our Father has assigned to our hands. I believe people say no too soon when they are called on to work for the Master. We have too many little excuses that we will be ashamed to even mention when we appear before our Father. Let us not be weary in well-doing, for in due season we will reap if we faint not; I believe our Father has given each one of us a talent to improve, and if we have received one it is our duty to try and improve that one. I want the same reward for improving the one talent that he has given me as the man who had ten. So then having the promise left us let us strive to do our Father's will so when he comes to make up his jewels we may be welcomed into his rest, there to remain in the presence of the Lord. Prepare to meet thy God.

R. H. Joyner,

Franklin, Va.

—The National Packing Company, the "meat trust," has been indicted in N. J. under a true bill of "conspiracy."



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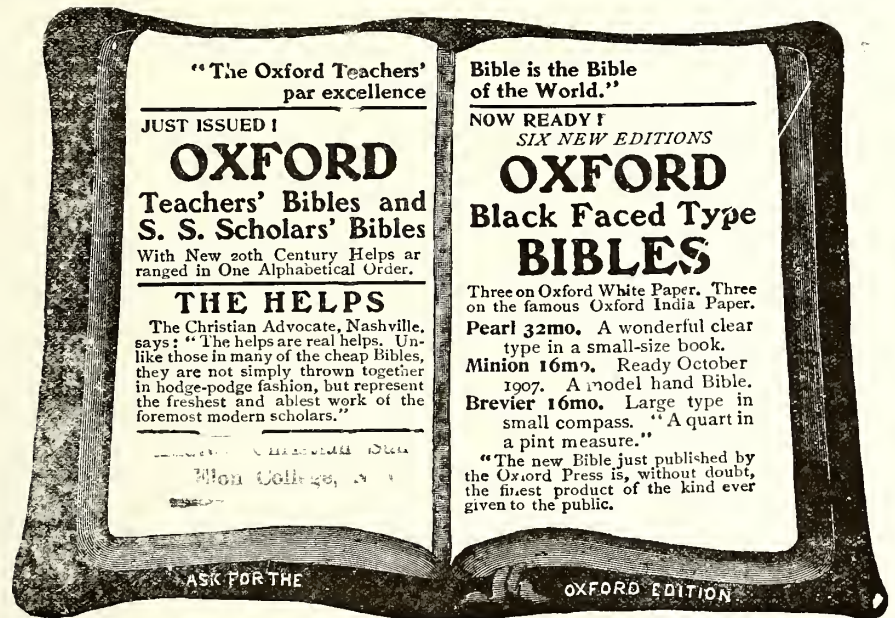
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A CHINESE FEAST.

[Told by Bishop Herbert J. Maloney in *The Round World* of June, 1908.] . .

"The meal was served at 2 p. m. and the pastor was delegated to act as host. We found a small square table set for four, with no cloth spread, but a polished table, no plates, or knives and forks, but simply a pair of chop-sticks and a spoon for each of us. There were twelve small dishes arranged on the table as we arrange the dessert. The corner ones contained mandarin oranges (an orange of the size of a tangerine with a loose skin), another kind of very tiny oranges about the size of a solitaire marble, sugar-cane cut in cylinders, and water chestnuts ready peeled. The other delicacies were crab-apple jelly, peanuts, melon-seeds, sugar candy, and—less delectable—sliced pork, eckles, shrimps and limes eggs. These latter looked like hard boiled eggs cut in quarters, but they were quite green, and one of my friends advised me not to attempt them. They are kept for a month in lime and mud, until the white becomes amber color and the yolk green! These twelve kinds of dessert matched the twelve courses which were soon to come, and one was supposed to help oneself to dessert at fancy during or between the other courses.

"Now the feast began! A steaming bowl was brought in and put in the center of the table. I, as principal guest, had to make a start at each course.

"The management of the chopsticks was by no means the chief difficulty. This was in the dishes themselves, for the first to make its appearance was sea-slugs in gravy!

"They looked like bits of soft leather, four or five inches long, over black suckers! How was so large a morsel to be tackled, with all its slipperiness, with the chopsticks, but, still more, how was it to be dared? One's courage is stimulated at such moments of crisis, and I boldly seized one of the slugs, put it to my mouth, and bravely bit it in half! It wasn't half bad! The other guests soon set to work. I finished my slug and took another, not then knowing that there were eleven other courses to follow, nor that one was expected to leave the bowl three-quarters full to go down stairs for the rest of the party. The spoons were dipped into the rich, hot gravy, complimentary remarks were made about Chinese cooking, and we waited for the next course.

"They skilfully intersperse sweet and savory courses, so the next was pig-eggs in syrup. I was becoming expert with the chopsticks, and actually managed to grasp a peeled pigeon's egg

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THE CHRISTIAN SUN,
Elon College, N. C.

and bite it in half, leaving the other half safe between the chopsticks for the second mouthful. One is allowed to hold the spoon beneath in case you drop a choice morsel. The only accident I had was to drop a small square of sponge cake which fell on the floor. Perhaps I thought I had got something easy and was careless. The other courses were small eels; fish jelly served hot and liquid with lumps like gristle in it; black lichen in liquid marine glue with small bits of ham; grilled chicken; a thing like vermicelli but certainly fishy in substance (one of us thought it was shredded clams; anyhow, we went boldly through it all); then pork dumplings; pigs' kidneys; golden fish; and last of all, lotus fruit in syrup.

"We had now tasted twelve courses, but we had been cautious as to amount and were still hungry, so it was quite a relief to see the rice come, a small bowl full for each. I was warned to put away at once any I thought I could not eat, but I felt I could manage it, and after many struggles succeeded in conveying even the last grain to my mouth without having recourse to the tipping of the bowl to shovel the remainder in. A bowl of hot water had been provided to wash the spoons in between the courses, but the chopsticks are supposed to be cleansed with the lips. As each finished he had to take his sticks one in each hand and point them in succession to the other guests, as much as to say, 'Excuse my putting my weapons down, and please don't be in a hurry.'"

THE DIA BUTSU AT KAMAKURA.

The largest idol in Japan is Dia Butsu, a great bronze figure of Buddha at Kamakura. It is as tall as a four-story house—fifty feet, they tell us—and its great eyes, each of them three feet long, are made of gold. Its giant thumbs are so large that there is more than room enough for two men to sit together on each of them.

The image is hollow, with a window in its shoulder to let in the light. Inside it are a great many smaller idols, and on its head are dozens of imitation snail shells made of bronze, that are

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P. M.	A. M.	STATIONS.	A. M.	P. M.
4:15	8:00	Lv. Raleigh	Ar. 10:50	7:25
4:25	8:10	Caraleigh Lv.	10:40	7:10
4:48	8:35	McCullers	10:22	6:43
4:53	8:40	Banks	10:17	6:37
5:04	8:52	Willow Spgs.	10:09	6:25
5:20	9:04	Varina	10:00	6:14
5:28	9:14	Fuquay Spgs.	9:50	6:05
5:50	9:35	Chalybeate	9:35	5:50
5:55	9:40	Kipling	9:28	5:43
6:08	9:53	Cape Fear	9:16	5:25
6:15	10:00	Lillington	9:11	5:19
6:23	10:08	Harnett	9:01	5:08
6:28	10:13	Bunlevel	8:55	5:02
6:38	10:23	Linden	8:45	4:52
6:49	10:34	Lane	8:33	4:40
6:54	10:39	Slocumb	8:28	4:35
7:10	10:55	Tokay	8:12	4:17
7:20	11:05	A.C.L. Junc.	8:05	4:10
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